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The Golden Rule Against the Rule of Gold

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Conservation of the Home

Letter to a Minister

By A. M. Kinney, Seneca, Kansas

My Dear Minister:

I have been wondering ever since I heard your address, "Conservation of the Home," if you would think me impertinent if I were to criticise it. It was a good address, and I was much pleased with it, but—shall I say it—disappointed, too. It did not seem to me that you touched upon the real thing—the "System" that is wasting the millions of homes.

"The earth was made for its people!
That cry has been hounded as a social crime.
The meaning of life is to barter and buy;
And the strongest and shrewdest are masters of time.
God made the millions to serve the few;
And their questions of right are vain conceits.
To have one sweet home that is safe and true,
Ten garrets must reek in the darkened streets.

Conservation of the Home? Why that is the foundation stone upon which is built the whole Socialist philosophy! **And we would make more homes to conserve.** In fact, we will never be satisfied until every human being in the world has a home to conserve.

What meaning would the more than a half million mothers who are working in the factories and sweat-shops of this country get out of this phrase? Or the two million child-slaves? Or the great army of fallen women, forced to sell themselves into a life of shame in order that they may live? Or the hundreds of thousands of homeless men, transient laborers, etc.?

This criticism of mine does not question your sincerity, for I have absolute faith in that; but I feel like opening my whole heart to you on this question. For several years prior to, and for some years after I had accepted the principles of Socialism, I had been completely disgusted with churches and preachers. ("An honest confession," etc.) I had seen the church and its ministers either looking on indifferently, or else openly taking sides against the workers in their struggles for existence. Then I heard a Socialist minister preach a sermon, "The Socialism of Jesus." Afterwards, through the **Christian Socialist**, I became acquainted with the writings of Carr, Thompson and other Christian Socialists. I have always been a Bible reader; and now, while I do not claim to be a "Christian," I thank God that I am not an Atheist, as so many of my brother workers are.

And if they are, the church is to blame. For as a whole, she has utterly failed to grasp the most vital principles of Christianity, the Economic or Social teachings of Jesus. It has been left for the Socialists to bring this message of help and cheer to suffering humanity.

"There shall be no more poverty!" Should ring out from every pulpit in the world.

"Thou shalt not live by the sweat of another man's brow!" Should be the slogan of every Christian!

"Thou shalt not kill!" By upholding a system that forces millions to herd like swine in the slums of the cities—a system that has filled our alms-houses, insane asylums and penitentiaries with its victims.

"Thou shalt not steal!" And for every dollar a worker receives for his labor, three or four are stolen from him in the shape of interest, dividends, profits, etc.

"Thou shalt have no God but Me!" And when we uphold even indirectly this profit-taking, poverty-making system, we are bowing down before the beast, Mammon.

"And they fling him, hour by hour
Limbs of men to give him power;
Brains of men to give him cunning;
And for dainties to devour
Children's souls, of little worth;
Hearts of women, cheaply bought;
He takes them and he breaks them,
But he gives them scanty thought."

"Conservation of the Home?" And over seventy per cent of the working class have no homes, do not own a dollar's worth of real property. A few years back, it was sixty per cent; and a few years farther back, it was fifty per cent. Homes have been conserved into luxuries for the few; for what is the use of wasting wealth in homes for the working people when it can be used to so much better advantage in buying winter palaces in Florida, titled foreigners for our heiresses, or Federal Judges to interpret our laws?

Any movement to conserve the homes which does not take into account this age-long struggle between haves and the havenots—the workers who create the wealth which they do not get, and the capitalists who get the wealth which they do not create, as far as results are concerned, will be almost the exact size of the hole in lake Michigan after a man had withdrawn his finger from the water.

Do not think I am making light of your efforts, or the efforts of any one who is trying to lighten the suffering and misery in the world; I could not for weeping at the waste of energy displayed in thus fighting effects, and not joining in the real fight for the removal of the cause.

I am not attempting to explain the principles of Socialism to you, for I believe you to be familiar with its hopes and its aims; but I will say this: It is the only 'Ism or 'Ology that even hints at the abolition of poverty.

Did you ever think what a wonderful movement this is, this "uprising of the working class?" There have been great movements before; but they were confined to one or two countries at most; but here we see a world movement—a brotherhood of workers, forgetting the age-long feuds which have separated their countries, forgetting the differences in their creeds and religions, forgetting that God created some of them white and some yellow and some black—clasping their hands across oceans and continents in a pledge of unity, mutual support, and devotion. Who can doubt that God is in this movement? "For God so loved the world that He gave His only begotten Son that whosoever believed on Him should not perish, but should have everlasting life."

"Behold the hire of the laborers who have reaped your fields which is of you kept back by fraud crieth out; and the cries of the reapers have entered into the ears of the Lord of Sabaoth."

The church must get right on this question. It can not afford to leave the leadership of this great movement to Atheists and Evolutionists as has been charged against it. It must preach the Social Salvation as well as the Spiritual Salvation of mankind, if it continues to be a power for good. It must put its hand to the work of building God's Kingdom on earth, as well as praying for it.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward who would keep abreast of Truth;
Lo, before us gleam her campfires! We ourselves must pilgrims be,
Launch our Mayflower and steer boldly through some desperate sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

The Class Struggle

A Remarkable Report of the Committee on Social Service to the Indiana Baptist Convention Held at Indianapolis, Oct. 10-13

By courtesy of the chairman of the Commitee, acting on the suggestion of Prof. Walter Rauschenbusch, we are privileged to present our readers with the clear-cut, scientific, Socialist Report of the Committee on Social Service to the Indiana Baptist Convention with reference to the Class Struggle.

That part of the Report which we quote (the blackface type is ours) is frankly and correctly headed **The Class Struggle**, and proceeds as follows:

THE CLASS STRUGGLE

Christianity proposes for all human beings, and aims to create in them, the best life of which they are individually capable. It prescribes as a normal standard of living for every individual such conditions as will, to the utmost degree, promote the best life. A Christian civilization is that in which the **whole power of society is exerted to establish and maintain a normal standard of living for all equally.**

In Christian ethics, all members of society are equally bound, to the limit of their ability, to do such useful labor as may be necessary in order to maintain a normal standard of living and to promote the best life equally for all. **All of those who so labor constitute the world's working class.** All who cannot so labor as to earn a normal living constitute the world's dependent class. All who can but do not so labor, but who, by force, fraud, special privilege or social maladjustment, appropriate to their own use, the benefit of others' toil, constitute the world's shirking, parasitical, predatory, exploiting, theiving, robbing, or plundering class. The lines of division separating these several classes are not always perfectly distinct. A person or a pursuit may be partly useful and partly parasitical. A person may work hard at a useless or injurious business. There may be bad economy and waste in the management of a business intrinsically good. Sometimes the character of a business, whether good or bad, may not be clearly obvious. But broadly, and for purposes of economic and moral analysis, society is composed of these three classes: **PRODUCERS, PLUNDERERS AND PENSIONERS.**

Between the working class and the predatory class there is ceaseless conflict of interest and effort. The plunderers evermore seek to enrich themselves at the expense of the workers; and the workers, so far as they know and have power, resist spoliation. Sometimes, incidentally, factional divisions and strife arise within each of these classes, arraying workingmen against workingmen or exploiters against exploiters. **But between the workers and the exploiters, as economic classes into which society as a whole is divided, the conflict of interest and effort is fundamental, world-wide and constant.**

In this struggle, each class seeks to utilize the powers of organization and of social control, economic and political. The results of this struggle for social control are, first, to create a servile class and a master class; and, secondly, to create or intensify a vast brood of evils, such as slavery, peonage, oppression, war, political corruption, poverty, misery, disease, vice, crime, inhumanity, ignorance and brutality.

In order to eliminate these evils, society must eliminate the class struggle out of which they spring. But this can be done only by

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luxury for all.

Ah, that is different. "The White Man's

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blessing. (2) His seed should be many.
(3)Through his seed should all mankind be

the emancipation, conservation, education and socialization of the working class as a whole; by the eradication of the exploiting class in all of its forms, and by the adequate protection and support of the helpless class. To do these things is the task of the working class.

In relation to that task, the true functions of the church are to make common cause with the working class, as a whole, as its advocate, inspirer and moral guide; to hold up the ideal of a Christian civilization as the true goal of industrial organization; and to promote amongst the workers intelligent concert of action, both economic and political, for their denomination, and we propose them as a basis for future action.

General Social Service

We would call special attention to the new reading course on social service for pastors common welfare and for the adequate care of the helpless.

We believe these principles to be in harmony with the history and principles of the Baptist and other Christian workers, prepared under the joint auspices of the Social Service Committee of the Northern Baptist Convention and of the American Baptist Publication Society. In our opinion, this reading course is well adapted to the purpose of giving to our people the information which they need to fit them for the new social situation now fast arising all over the world. One of the most important of present denominational duties is to push this reading course or its equivalent; and this committee is ready to give all possible assistance in introducing it.

We further suggest that a number of our pastors and laymen who have some skill in such matters and who are interested in specific lines of social service, prepare lectures or addresses on subjects related to this course of reading and arrange, through this committee, an interchange of such lectures and addresses amongst our churches. With a view to giving effect to this suggestion, we invite correspondence with persons who may be interested; and we shall be glad to confer with such persons at any time during the sessions of this Convention.

Committee—
U. M. McGuire, Washington, Chairman.
Rev. J. C. Rhodes, Vincennes.
H. L. Hooke, Terre Haute.
Rev. W. G. Everson, Indianapolis.
E. E. Thompson, Liberty Center.

MEXICO AND INTERNATIONAL CAPITALISM

Nearly one-third of the United States Army has been ordered to the Mexican border, and a squadron of war ships and a large body of Marines to Guantanamo to be within striking distance of the Mexican coast. What for?

The capitalistic press no longer attempts to gloss over the fact that the friendship of President Taft and the Washington government for the bloody tyrant of Mexico is due to the $1,500,000,000 of American capital invested in Mexico. Says a writer in the Chicago Record-Herald: "The boasted ability of President Diaz to protect foreign investment in Mexico has been shown to be the flimsiest sort of a veil instead of a stone wall of defense."

And if Diaz cannot protect foreign investment in Mexico, of course, Taft is expected to. It seems that the powers of Europe have broadly hinted to President Taft that if the United States does not protect foreign investments in Mexico they will no longer respect the Monroe doctrine, but will intervene for themselves.

The situation illustrates three things which Socialists generally insist upon: (1) the class character of government; (2) the internationalism of capital; (3) the necessity that Socialism shall come throughout the civilized world at about the same time.

Theoretically we have popular government in this country. Practically, the American government is a government of capitalists, for capitalists, and by capitalists. To be sure, it is the people's fault, but if the American people were able to give practical expression of their sympathy for the victims of the Diaz regime the troops would have been moved away from the border, instead of toward it, political refugees would have been given the right of asylum while they were preparing the revolution, and if the neutrality laws were violated Uncle Sam might have been looking the other way.

But the capitalist rules; and the capitalist is a "man without a country." In spite of his "patriotic" bluster, intended for the working men who fight his battles for him, he will live under any flag and invest his funds under any government that will protect his profits and guarantee his right to sponge his living from the unrequited toil of the "lower classes."

The internationalism of capital and the international "class consciousness" of the capitalists of the world make necessary an international organization of the working class. If we have in the United States a peaceful transition to the Co-operative Commonwealth of Socialism, which we all hope and trust will be the case; and if this country should be the first to make the change, as some Socialists expect it will, we should have to fight every civilized power on earth at once unless the Socialists of the other countries were strong enough to paralyze the international effort of the capitalists of the world to protect their investments. In that case we should need our big navy and all the military training and munitions of war that capitalism has prepared, and some of the extreme anti-militarists in the Socialist Party would have to revise their views. It is too early, however, to predict.

A Washington dispatch says:

"Members of the Mexican revolutionary junta in Washington view the move on the part of this government as significant of the success of their cause. They declare the insurrection already practically is successful; that Diaz will flee if he does not die, and that the United States will be a welcome aid in helping to preserve order until a new government can be made secure."

We do not know whether these men have been correctly quoted, or whether there is any real danger of the ignorant populace of Mexico destroying property to any extent. Of course, any destruction of capital invested in Mexico would be a calamity for the Mexicans themselves, although some of them might not be able to see it; but the significant thing about the present situation is that while this nation was blind to wholesale murder, torture and slavery at our very doors, and not a man nor gun to save the victims of tyranny, the military and naval force of this as well as all the other great powers is prepared to invade Mexico to save the dollar because the capitalists of the world are a unit to protect their interests against a rebellious working class.

Wm. H. Watts.

GOVERNMENTS FOR WORKING MEN

By George Howard Gibson

Hear the strange good news again:
Governments for working men!
All of good is good for all;
Greater need has greater call.
To the poor of every nation
Comes the day of restoration.
It is time to set men free
In an endless jubilee.

Long respected parasites,
Pharisees and hypocrites,
As at tap of rolling drum,
Berger led, the people come!
Stand, you income-drawing shirkers;
Face in open field the workers.
It is time to set men free
In an endless jubilee.

Gatherers of cent per cent,
Unearned increment and rent,
Lords of life, intrenched in law,
All your titles have a flaw.
Comes at last the people's hour,
Union, and resistless power.
It is time to set men free.
In an endless jubilee.

Mine and mill, and sun and soil,
Shall be shared by those who toil.
Law is for the citizen;
Owners, lords, make room for men.
By the pow'r of manhood massing,
Plutocrats, your reign is passing.
It is time to set men free
In an endless jubilee.

Voters, lift your banners high.
Get together! is the cry.
Autocrats have had their day;
All monopoly's at bay.
Where the wheels of pow'r are humming,
We, the organized, are coming.
It is time to set men free
In an endless jubilee:

A SOCIALIST PROGRAM FOR THE SCHOOLS

By Carl D. Thompson

The Socialists have had a number of representatives on the school board in Milwaukee for several years. They have been patiently and quietly working for better conditions in the schools.

The program of the Socialist party, with reference to the question of education in general, is fairly well known.

Their program involves:

1. More and better school buildings and equipment.
2. Free text books.
3. Warm meals served at the schools where necessary.
4. Medical inspection and care for the children.
5. Manual and occupational training.
6. Vacation and night schools, and the general extension of educational facilities for the adult population.
7. School buildings to be thrown open for the use of the public as social and civic centers. Branch libraries, clubs, reading rooms, amusements, baths, gymnasia and outdoor playgrounds to be developed in connection with the schools. School buildings also to become civic centres for the discussion of social and political questions as well as the polling place on election days.

But in addition to this general program the Socialist members of the board have been working for certain immediate improvements. Among these may be mentioned the following:

a. To reduce the size of classes. In many cases there are as high as forty and even fifty children in a single class.

b. To improve the sanitary condition of the school buildings.

c. To revise the course of study. Too many branches and often too much in each are required of the growing children. It is sought to eliminate as much as possible of the unnecessary and over burdensome work, so as to free the children and the teachers as well for other and more vital educational pursuits.

LORIMER'S "VINDICATION"

The "vindication" of Senator Lorimer has raised a storm of protest in Illinois. Senator Cullom especially comes in for censure for his part in the matter. Mass meetings have been held in several places at which the dissatisfaction of the people was aired in vigorous language. Resolutions passed at Elgin demand that both Cullom and Lorimer resign from the senate. An attempt may be made to pass a vote of censure directed at Senator Cullom through the state legislature.

The most serious thing in this connection, however, is the charge made by a Chicago business man who claims to know that $625,000 was spent at the recent session of Congress to purchase the acquittal of Lorimer, and that this money was furnished by the Standard Oil Company and other big financial interests. The "interests" must be getting desperate in the face of the general dissatisfaction which threatens their reign. But they must protect an accused Senator at any expense, or he might tell what he knows, and others of their Senatorial servants might turn against them also.

Socialism in the Bible

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

Part First

The Genesis of Socialism Or Socialism in the Book of Genesis

Seventh Paper

THE MESSIANIC HOPE IN GENESIS

The Book of Genesis begins with the creation of a world which Divine wisdom pronounced "good" in its various parts and "very good" as a whole. It was and is a world of beauty, grandeur, splendor and plenty—a home fit for a race of God-like beings more glorious than earth has ever known. The very world itself was a garden, a luxuriant wilderness of succulent roots, fruits, nuts and flowers waiting for its proper master and beneficiary. Myriads of fish, reptiles, birds, insects and mammals already basked happily in its sunlit waters, sands and glades, fed with joyful content upon its rich provisions and reveled in love's exhaustless bliss among its beauteous caves and bowers. Yet all these waited incomplete for the coming of the overlord. Not for them the ravishing splendor of the roseate, cerulean, amber, amethystine dawn, the gorgeous, hope inspiring, awesome wonder of the cloud-flaming sunset, the vast, soul-stretching mystery of the midnight, starry dome. Not for them the stupendous grandeur of the Alpine crags, the dizzy gorges of the Rockies, the inaccessible, snowclad Himalayan tablelands above the clouds, the terrible sublimities of storm tossed seams. They could never understand these awful splendors, they could never fully feel their magic power. Not for them the jewels safely stored in caskets of rock and sand, the limestone, granite and marble holding in their strength and beauty palaces, temples and halls of state, the coal, oil, electricity and radium stored in earth's treasure-chest, or the marvelous mystery and power of myriad natural laws to know which means the mastery of the world. They could never utilize these riches thus lavishly laid up around them. All these were sure anticipations of the coming of a form of life more their superior than their lives excelled the stones.

As a happy wife with mother heart sits softly crooning a sweet love ditty, fondly dreaming of the long-expected child that shall bear his father's sacred image, while she deftly stitches a pretty garment lined with soft, warm welcome for his tender little form, so the great God, who is both Father and Mother, brooded over the earth preparing for the long anticipated Being that should bear His image and recognize His parental love and providence—the Race of Man.

When Man came, he found all things ready for his hand; and whether he came by sudden creative fiat, as some still think, or through the slow, careful process of evolution, as modern science teaches, he found a garden and a home in a world of plenty, light and love.

Earth is a paradise, if men will have it so; and Eden's love and joy and opportunity is not so much a history of lost blessing as a prophetic dream of coming good when men shall have obeyed the Divine command to subdue the earth—especially themselves—and reign in peace and glory as true Sons of God.

The Bible begins right. Its first ideals are just, high and holy. It sets the standard of human life upon a plan divine. And it is true that Eden's bliss was lost, is now being lost, on account of selfish disobedience. Unselfish co-operation, according to the Socialist plan, and reasonable obedience to nature's laws would now transform the earth into a paradise. God has done His part to fill the world with luxury for all.

It may be that the idea of the Golden Age in the past, held by so many peoples, is only a tradition arising from their feeling that the world is not what it might be and their common sense of sin; nevertheless the ideal of paradise is the truth of God concerning what ought to be, what may be and what shall be when men do the will of God in brotherly justice and mutual aid.

And the promise (Gen. 3:15), that the Seed of the Woman shall bruise the serpent's head, has always been understood by Jews and Christians as the token that through the Messianic Kingdom, the rule of God's Annointed, righteousness, plenty and joy shall come to all mankind. And the promise is true, the hope is sure, the tides of progress sweep that way, "the kingdom of heaven is at hand," Eden's glory soon shall be surpassed, and earth shall supply a beauteous, plenteous, joyous home for all.

Where Is Thy Brother?

The joy of Adam and Eve when Cain was born—and later Abel—was changed to bitter grief when jealousy led Cain to murder his brother. (See my last article for the economic basis of this tragedy).

And here, at the first opportunity, Genesis proclaims the divine, far-reaching principle of human brotherhood. To the guilty soul of Cain came the thundering call of God, **"Where is thy Brother?"** In the early twilight of human history social responsibility was realized as duty—after it was too late. Cain's brother was dead, **murdered by himself.**

Mr. Capitalist, Where are thy Brothers?

They are being **murdered** today in mine, mill, railroad and factory **by you for profit.** They are being **murdered** by insanitary "homes" and workshops **by you for profit.** They are being **poisoned** by adulterated, "preserved," rotten food and drink **by you for profit.** Even your baby brothers and sisters, millions of them, are being **murdered** by child-slavery, poisoned milk, hunger and cold, **by you for profit.** And every one—capitalist, would-be capitalist, or capitalist retainer in pulpit or pew—who supports the profit system is guilty of **murder.** The brand of Cain is on the brow of capitalism, and the blood of murdered millions cries up to God against all its supporters.

"Am I my Brother's keeper?"

The age-old cry of detected villainy is heard again today more wickedly than ever. Cain tried to **deny** the murder of his brother: Our modern Cains seek to **justify** their crime. They say: "The big fish must eat up the little fish." "In the battle of life the weak must go down." "In the struggle for business success the more innocent and less cunning must be crushed and the smart, relentless ones must win; for **business is business,** you know." "We are not responsible for the failure of others; we must look out for No. 1."

There is nothing to "the lowest reach of hell" more diabolical than the hoggish, foxy, wolfish ethics of capitalist business. It is utterly selfish, criminal, anti-brotherly, anti-human. It is the Serpent of Genesis, the Beast of Revelation, the Arch-Enemy of mankind all along the way. It is clearly "Anti-Christ."

Among certain capitalists the cry, "Am I my Brother's keeper?"—the attempt to shirk responsibility for fraternal murder, is especially wicked because so infernally hypocritical; for with one breath they declare themselves to be "Trustees of Providence" for the management of the coal fields, oil wells, etc., etc., and with the next breath they deny responsibility for the freezing, starving and crushing of the people. "Therefore, they shall receive the greater damnation."

Your Brother's Brother

"Am I my Brother's **keeper?**" Why, no, Cain; you are not your brother's **"keeper;"** you are not to confine him, forcibly lead him, or lord it over him; you are your brother's **Brother.**

Ah, that is different. "The White Man's Burden" to plunder helpless peoples in the name of advancing civilization falls away; the "Trustees of Providence" lose their job of exploiting God's poor; the whole system of graft, robbery, profit and competition must go; for if I am my brother's Brother, then we are equally children of a common Father, equally heirs of a common inheritance, equally entitled to all the good things of life, equally under obligation to co-operate with each other, to banish competition between us, to end all war and to establish together the regime of collectivism in politics, commerce and industry, and to banish strife and want.

The doctrine of the Brotherhood of Man is the most revolutionary principle ever proclaimed. Before it all tyranny must fall, all robbery and exploitation must cease, all competition and unbrotherliness must pass away. It is the sanction and call of God for Socialism.

The Sons of God

For the murder of his brother Cain was banished and disowned, yet to slay him was forbidden; and through Seth, the third Son of Adam, the family line came down. And, doubtless learning from the fateful quarrel of Cain and Abel, the sons of Seth established a line of great and noble men, who "called themselves by the name of God, that is, Sons of God." (Ch. 4:25 and 6, 4. The King James version is here manifestly incorrect, for men had previously "called on the name of the Lord.") This family line shines like a golden thread in the dark, tangled skein of antediluvian life, and upon it are strung, like great, glowing pearls, the names of Enoch, the holy man who "walked with God, and was not, for God took him;" Methusaleh, the oldest man in the world; Noah, who carried the line through the flood, and Abraham, greatest of all men before Moses. From which it would appear that "Godliness is profitable" for "this life," as well as "for the life to come."

Many things tempt our thoughtful comment in this great Book, but we must hasten to consider the greatness of Abraham and the Hope that inspired him.

The Friend of God

In a previous article we noted the possibility of the Adam of Genesis not being the first person in human form, but rather the first one who knew God and worshipped Him and who established thus a line of "Sons of God," as distinguished from others who were merely "children of men." And whether Noah and his sons were the sole survivors of an overwhelming flood, we know that the faith of God was well nigh lost to the race, if not wholly so, previous to Abraham's time. He lighted anew the altar of worship to the One God whose fires have never since gone out.

Many interesting traditions concerning Abraham existed among the ancient Jews, one being that he was a worshiper of sun, moon and stars, according to the custom of the Chaldeans. But his earnest soul was not satisfied. He felt the need of a God beyond a mere spark in the sky, and at last his persistent prayer was rewarded by a revelation of God to his own soul. He realized the Presence of the Eternal Spirit and knew God, Whom to know is life immortal. And he, like his great ancestor, Enoch, walked and talked with God, and ordered his life, so far as he understood, according to the will of God.

And the tradition further says that Abraham converted his father to the new-old faith.

Abraham was far from perfect, according to our light; though few men today can equal him in virtue and faith; but he was the greatest and best man of his time, truly the "friend of God," and divinely owned as such by the fruits of his life.

And today any man or woman who will earnestly, honestly pray, repent and consecrate themselves to God will find Him to the joy and deliverance of their souls. The God of Abraham reveals Himself unmistakably to sincere men now and ever. **To know God,** to be consciously on friendly terms with Him, is the very essence and life of real religion. It is the supreme glory of men and angels. Abraham was "blessed" indeed.

Father of Nations

The Abrahamic Promise, or the Abrahamic Faith, if you please, was fourfold. (1) **Personal blessing.** (2) **His seed should be many.** (3) **Through his seed should all mankind be** blessed. (4) The land of Canaan should become the everlasting possession of his posterity. (Read Gen. 12:1-7, 13:14-17, 15:1-6, 17:1-8, 22:15-18).

Truly was Abraham blessed personally, and truly was he the father of many nations. From his son Ishmael, born of Hagar, sprung twelve tribes that peopled Arabia; from the sons of Katurah and others sprung many more tribes that spread eastward over the plains. From his grandson, Jacob, son of Isaac, came the twelve tribes of Israel, and from Esau, the dukes of Edom. Literally there are tens of millions of people alive today who trace their tribal origin back to Abraham, the desert shiek who lived 3,500 years ago. No other historic personage has approached the riches of posterity that sprung from his loins. His children (not counting the Anglo-Saxons whom many believe to be the lost tribes of Israel), are now dwelling in every country, they throng the streets of every city, they work at every trade, they engage in every form of business—and they bear upon their very faces the image of the great original Hebrew—"the man who crossed the river." They are truly "the seed of Abraham." No other man ever so indelibly impressed himself physically upon future generations. Well may he be called "Father Abraham."

Father of the Faithful

The grandeur of a man is known not so much by the number of his children and the persistency of his posterity, though that is the primal mark of greatness in the struggle for existence; but by the nobility and persistence of his ideas. And, to speed over a most amazing and fascinating fact, **there is not a man or woman on earth today who worships One God who did not light the torch of his faith at Abraham's altar.** There may have been contemporaries of Abraham, like Melchizedek, who worshipped the Most High God, but **none of their spiritual posterity remains.** But for Abraham the light of true worship would have flickered out over three thousand years ago. **He impressed his faith in God so deeply upon his children that for more than three thousand years, it has been their chief distinction. And it is their religion that holds the Hebrew nation together today,** even though they are scattered among all lands.

Through the Hebrews the faith of God spread over the world. By the stagnant waters of India; on the snowy plains of Siberia; from Russia to Spain and from Scandinavia to Greece; in the Mohammedan countries of Persia, Arabia, Turkey and North Africa; throughout the British Empire from England to Canada, to South Africa, to Australia and to far New Zealand; in America, Mexico, Central and South America and the islands of the seas—wherever a prayer-ascends to the Supreme or a song of worship toward the true God vibrates upon the air, to Abraham the devout soul is debtor. "Father of the Faithful," verily.

A Blessing to All Mankind

Surely by his virile, numerous progeny that overflows the world as a tidal wave of Hebrew life, and in the faith that gave us God and Moses and Jesus, Abraham has been a blessing to the whole world already. But, ah, the stream is but starting to flow. Hitherto it has been blocked by many hindrances that will disappear when the un-Godly profit system dies and Socialism takes the throne.

Religion and freedom are the two things upon which the Hebrew faith is based. And the Hebrew people have ever been most ardent advocates of both. For these Abraham left Chaldee to find room in the western wilderness of Canaan; for these Moses led the people up out of Egypt; for these the Hebrews have preached and toiled and died in every land.

The Romans hated the Jews more than all other subject peoples because they would not lie still under oppression. Your Jew is a born agitator, because he draws in the spirit of the ancient prophets with his mother's milk as she sings and reads to him the stories of Israel's hope. He has been prominent in every great revolution for freedom for two thousa[illegible] years.

Marx, Engels, Lassalle and other gre[illegible] thers of Socialism were Jews, and Jev[illegible] e prominent in the Socialist movement of every city of consequence on earth. Their blood has alreadv been shed profusely for Socialism on Russian scaffolds, they have already been imprisoned for the Social Revolution in many lands, and they stand ready everywhere to teach, to work, to suffer or to die for the great cause.

1 July 11

The Socialist Jews have the real vision of the Messianic Hope. They see that the world can never be saved and blessed until the era of International Brotherhood.

Abraham's Country

Abraham sought a country which he might dedicate to religion and freedom, in which his posterity might dwell forever in peace and plenty. "Westward the star of empire takes its way." Coming westward from Chaldea to Canaan, crossing the Euphrates river, he was called "the Hebrew" by the western tribes, which meant "the man who crossed the river." He was a quiet but relatively powerful invader from the "other side," and they were glad to keep the peace with his tribe of two thousand souls. This tribe probably consisted chiefly of converts that he and his father had made in Chaldee, with their servants and his; but he was chief of it, and its history centers in him.

Abraham believed that God had promised the land of Canaan to his seed, and he taught this devoutly to his son, Isaac, and to his other sons also; for they were sent away eastward with their property during his lifetime, lest they interfere with Isaac, the heir to the Messianic promise. Isaac impressed the faith upon Jacob, and Jacob upon his twelve sons; and all through the Egyptian bondage the hope was kept alive that sometime the Children of Israel (Jacob's new name) should be led of God into possession of the Land of Promise. Moses and Joshua succeeded in fulfilling the promise as to deliverance and possession, and for more than a thousand years the Jews lived in Canaan, wtih varying fortunes of war; but once the Babylonians carried multitudes of them into captivity, and later the "Ten Tribes" wandered off and were lost in the northwestern wilds, and at last the Romans destroyed Jerusalem after a terrific war and scattered the tribe of Judah.

But among the last words of Jacob were these (Gen. 49,10): "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," which was understood to mean that the long expected Messiah, the Promised Seed, should come before Judah lost all political power. Jesus, who came 70 years before the final fall of Judah, is accepted as the Messiah by hundreds of millions; but his reign is not yet general nor complete, and the Jews have not yet accepted him as the Messiah.

Meanwhile the Messianic hope is more alive than ever; and, after two thousand years the Jews are today sounding the rallying cry once more around the world: "Let us return to Zion; let us repossess the Promised Land; let us redeem the ancient homes of our fathers."

Zionism and Socialism

How wonderfully the Messianic Hope of Abraham, the Christian idea of the conquest of the world, and the doctrine of Socialism fit into each other!

If Max Nordeau and others should succeed in obtaining money to buy the land of Canaan for the Jews; and, under an international guarantee, the Jews should return to Canaan, the first great capitalist war over the long vexed "Eastern Question" would destroy the guarantee and impoverish the Jews again!

Judea is at the crossing of the roads of commerce and war. It can never be free and independent under capitalism, but when Socialism gets possession of Europe and America, how natural that the Jews, who gave us Marx and Engels and have helped the cause so much in every land, should be generously gratefully assisted to re-establish themselves in Canaan, where they will be safe forever, because then wars for profit and conquest will be no more.

Comrades, the marvelous persistence of the Messianic Hope has rich meaning to a Christian Socialist. The Book of Genesis depends on Socialism for its fulfilment. And every Jew should be an ardent Socialist.

THE SOCIAL EDEN

By Rev. Lucien V. Rule

I

The Social Eden of the days of old,
When on this rolling globe our race had birth,
Was Man still living close to Mother Earth.
His simple tools and toil from heat and cold
And hunger kept him in the tribal fold.
His mind had room for marvel and for mirth,
And filial love revealed him Woman's worth.
The primal pentecost, the age of gold,
In deed not dust, when man in common held
His royal heritage from Father God.
The ground was holy where his footsteps trod,
And sweet the worship that within him welled,
The love of freedom and his native sod,
His glorious childhood ere he had rebelled.

II

Progress and Profit, O mysterious twain,
Whose hidden impulse in the mind of man
Foredoomed his Eden ere its bliss began!
Race energy eager for growth and gain
And knowledge, be they holy or profane;
The onward movement of the Universe
Misused by man; a blessing changed to curse.
Yet thus he learned the penalty and pain
Of violated Law. O social fall
Of Father Adam and of Mother Eve,
Wherever Labor groans or Love doth grieve,
The world-old problem cometh to us all!
But man now mourns no more his Eden gone,
Greeting the Kingdom of love's world-wide
dawn!

COMPULSORY ARBITRATION

The state senate committee, which investigated the strike of the Chicago garment workers, reports that the wages of the employes in this industry are no better than they were ten years ago; that the "labor bureau" maintained by the clothing firms is practically a black-listing agency; "in violation of the statutes of Illinois and derogatory to the rights and interests of the workers and that the same should be immediately dissolved."

The committee finds that the state board of arbitration has no power to execute its mandates and therefore is treated with contempt by both employer and employe. A law for compulsory arbitration is recommended, "if possible under the constitution."

Compulsory arbitration may be better for both parties to a labor controversy, as even an armed peace is better than war, but it can satisfy neither. It might, however, hasten the coming of Socialism by driving the workers into politics, and the class struggle in politics is a one-sided affair, with all the odds in favor of the workers.

MERRIAM'S "REFORM" POLITICS

Alderman Charles E. Merriam, Republican candidate for mayor of Chicago, is a professor in the Chicago University and a "reformer." At least that was the understanding which elected him to the city council. He is now a "personal liberty" candidate.

In a speech before the Hamilton Club of Chicago Mr. Merriam is quoted as saying:

"If the state insists upon the imposition of laws that are contrary to the wishes of the majority of the people of Chicago, then the state must be responsible for them, and not the city. And it is perfectly clear to my mind that the majority of the citizens of Chicago would not approve of and do not desire the adoption of blue laws in this city."

This means that if Merriam is elected the liquor dealers and every agency for the debauching and debasement of the youth of Chicago will be allowed to make profits seven days in the week in defiance of the law of the state, while the man who sells something useful will be compelled to close up on Sunday.

The report of the Submerged Lands Committee of the Illinois legislature shows that the capitalists have driven the people of Illinois off their own property, taking possession of navigable lakes belonging to the public domain and refusing permission to hunt, fish or boat in them. They have had injunctions from the courts to help them in their piratical operations.

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THE PRIZE STORIES

Sixty-six stories were received in our prize competition. The work of reading and judging them is going on, which is no small task. It will be some weeks before a decision can be rendered. Therefore we hope the contributors will be patient, as our work must be careful in order to be fair.

THE FELLOWSHIP CONFERENCE

To Be in St. Louis April 27-30

General Treasurer Moyer, who was commissioned by General Secretary Ward to call for and receive the vote of the General Executive Committee of Twenty-five as to the location of the General Conference for 1911, reports that fifteen members voted for St. Louis—Hall, Klotz, Womsley, Francisco, Merrell, Bliss, Mann, Smiley, Thompson, Strobell, Prosser, White, Johnson, Moyer, Carr.

Miller voted for Covington.

The vote of nine members had not been received as we go to press; but, as St. Louis received the votes of a majority of all the members of the Committee, belated votes will not change the decision.

Therefore the Sixth Annual Conference of the American Section of the Christian Socialist Fellowship will convene in St. Louis, Mo., Thursday, April 30, and continue over Sunday.

Every comrade who possibly can should arrange to be there.

Each Center is entitled to one delegate and to an additional delegate for every ten paid up members.

All comrades and friends are welcome to attend all the sessions. So get ready and come along.

ADVERTISING

In order to support the **Weekly Christian Socialist** it will be necessary to accept some advertising. And it is a very difficult proposition for us, with our limited financial ability, to investigate and determine the absolute reliability of all advertisers. We will exclude all stock-jobbing, patent medicine and other evidently unworthy advertisements; but we must advise our readers to make sure for themselves in advance the genuineness of the articles or enterprises in which they wish to invest.

No Socialist paper, or any other, can guarantee its advertisements until it obtains large capital to back its investigations and a large circulation and large advertising patronage to justify the outlay.

THE BATTLE FOR SUPREMACY.

Business is warfare. It is a hard, constant fight to the finish. The moment a contestant enters the field of commerce he is challenged by a host of competitors. All his movements are disputed and opposed by those already in possession of the field. He must fight to live. He must conquer to succeed.

So it is that a man of business is like a soldier of the regiment. And like the well-trained soldier who delights in the clamor of battle, the enterprising business man is eager for the struggle of competition. He likes the excitement of contending for supremacy. He delights to overcome those who oppose him and he finds genuine pleasure in outwitting his rivals.

It is this spirit of rivalry that sharpens a man's intellect and spurs on his energy. And unless a man is possessed of this desire to overcome, to surpass, to stand first in his line, he can never hope to carry the day, he will never succeed in the fight.—Walter H. Cottingham in System.

PROF. RAPE DENIES IT

Ray School, Chicago, Ill., March 13, 1911.

The **Christian Socialist**, Chicago, Ill.:

Gentlemen—Today there came to my desk the **Christian Socialist**, issue of March 9th, in which appears, on page 9, a column and a half of matter based upon my **alleged** remarks before the Ray School Parents' Club, March 3d.

Probably you will be interested to know that the quotations you give are wholly wrong both in word and thought. Never in my life in any way have I advocated such pernicious doctrines as those ascribed to me by the Chicago Examiner and copied by you without investigation of their truth. I should have thought you would have hesitated to publish anything found in such an irresponsible sheet. To show you how gross their misrepresentation was Mr. M——— of their editorial rooms told me a week ago tonight that he had read my manuscript and found that there was **not one word** of foundation for what they had printed.

On the other side, I believe heartily in the education of all classes as the best means to eliminate classes, in a wider use of the school plant, by evening schools, vacation schools, by enlargement and supervision of playgrounds surrounding our schools, in a way similar to what is now found in the small parks, in public entertainments and lectures in the schools, in establishment of recreation and social centers in every school.

I believe that you want to do the "square thing," else I would not have written you. Therefore will you, in justice to me, correct the false impression you have published? Surely, my "suggestive name," as you put it, should be no basis for condemnation without fair hearing of my side. The paper really to blame for the whole thing cannot be made to retract or correct anything which they publish; but I do not class you with them.

Yours very sincerely,

ARTHUR O. RAPE,

Principal of the Ray School.

We are very sorry Prof. Rape was misquoted, and are very glad to print his denial and his expression of disgust at the servile doctrines imputed to him. We are glad he does not believe or teach what was said and that such a report arouses his hot indignation.

Of course we quoted the report from the "Examiner" in good faith, and our scathing comments were based upon the natural supposition that the "Examiner," in a matter of this kind especially, would not put words into a man's mouth contrary to what he actually said.

We humbly apologize to Prof. Rape and wish him success in obtaining all the school improvements he names.

JOIN THE PARTY

Every one who is truly a Socialist ought to join the Socialist party. Get in and help work. If it is not exactly what you think it ought to be, get in and help make it right; for, through the referendum, the rank and file can make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," like yourself, who come into the party the better it will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one.

The Christian Socialist FELLOWSHIP

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REV. W. A. WARD, 3452 Giles Ave., St. Louis

GENERAL TREASURER

HARVEY P. MOYER, 5408 Drexel Ave., Chicago

GENERAL EXECUTIVE COMMITTEE

of Twenty-five Members

FELLOWSHIP NEWS

T. W. Williams, District Secretary for Southern California, recently lectured at Long Branch, under the auspices of the Brotherhood of the Congregational church. After the lecture a resolution of appreciation and thanks was adopted. Comrade Williams has also given a number of lectures for the Socialist Party.

Robert Whitaker, Los Gatos, Cal., lectured in San Francisco on "Some Present-Day Objections to Socialism." The lecture was under the auspices of the Women's Committee of the Socialist party.

Comrade Whitaker has added another magazine to the list of Socialist periodicals—The Insurgent, a fearless and able advocate of the truths and principles which need emphasis today.

Thomas J. Thompson, District Secretary for Illinois, has accepted a call to the Christian church at Palmyra, Ill. Comrade Thompson will devote all the time he can spare to lecture work. Christian Socialists and party locals wanting lectures should write him at once.

Horace Mann, formerly secretary of the Buffalo Center, has moved to Irvington, Ia. Comrade Mann will act as District Secretary for Iowa. Walter P. Greatbach has been elected secretary of the Buffalo Center.

D. C. Sherman, secretary of the District of Columbia Center, teaches a class in the college department of the Ingram Memorial Congregational church, of Washington. This class is making a study of social problems. The normal class in teacher training in this department is taught by another Socialist—Miss Nellie S. Spencer.

Comrade Sherman spoke before the Men's club of the Petworth M. E. church, on March 8th.

* * *

GENERAL SECRETARY'S WESTERN TOUR

California

San Louis Obisbo is an interesting town which grew up around a very old Catholic mission in the hills a few miles from the coast. They boast that they have the finest climate in California, but I could not get rid of a little doubt, as I have heard the same claim made at at least seven other places in the state.

But they have a model little Socialist local there. It is not a large local, numerically, but it is strong. Strength is not always in numbers. And it has quality. They are an intelligent company, earnest, active, sane and well balanced and they use the best methods.

The lecture was given in the Congregational church. A minister of one of the other churches presided and most of the preachers of the town were in the audience. A good-sized audience gave perfect attention to the address and the meeting was an unqualified success.

The Baptist Insurgent

The next appointment was at Los Gatos, where Robert Whitaker, the insurgent of the Baptist church, from his cottage, perched on the mountainside, hundreds of feet above one of the most beautiful valleys in the world, raises a voice that is shaking the Baptist denomination of the Pacific coast. He is a gentle, quiet man, but, nevertheless, he is capable of creating a large-sized disturbance. He is a thinker and, as Emerson said, "Beware when God turns loose a thinker on this planet."

Whitaker has a message and he WILL be heard. Some think he should be cast out of the Baptist ministry as a heretic, but he does not agree with them and has no intention of being cast out. He stands for three important things in this controversy, viz., intellectual liberty in the pulpit, spiritual fellowship, and social service. He has no respect for traditionalism, is not enslaved to creeds and forms and desires to direct religious thought and activity into methods of practical work for the saving of men, physically, morally and spiritually. This message has agitated the church in an astonishing manner. Whitaker is the subject of discussion among Baptists on the Pacific slope from Canada to Mexico. This is a test case. It is significant and the way it terminates will indicate the direction in which the religion of the age which is dawning will move. They can not make this man and many others whom he represents go back to traditionalism, back to a bigoted and intolerant past. The church will follow these men into a larger future of power and usefulness or religion will take the people out of the old church and it will become, like the old missions still standing in California, a mere historical relic. All may not agree with Whitaker in his religious beliefs, but his position is right. We are going to learn that we do not need to agree and never can agree in our opinions, but with charity and liberty we can unite in service.

The Socialist local of San Jose is dominated by those who are prejudiced against Christian Socialists and they refuse to have anything to do with us. They refused a lecture. There are still a few locals like that. Of course, they do not know what our message and work are. They will learn better before long.

San Francisco Meetings

San Francisco presented a difficult proposition. Movements among the people on the Pacific coast, like the vegetation, grow rapidly and to remarkable proportions. Everything is very much alike and aggressive. The labor movement is powerful. The Socialist party is growing very fast and from now on will be a conspicuous and important factor. The corporations are aggressive, even vicious, and resort to unscrupulous methods with an audacity which is astounding. The workers are bullied and union leaders and Socialists are thrown into jail on the slightest pretext. Things are rapidly approaching a crisis.

In the midst of the confusion, the churches have looked about in helpless bewilderment, knowing not where to stand and standing nowhere. They want to please all, but how can they in such a mix-up? If they favor anything or anyone, some one else will be offended. The preachers are in a delicate situation. They can not array themselves with any movement or party without opposition from some other quarter. They must preach a vague message devoid of power, or get into the struggle on one side or the other.

The churches and ministers generally have been afraid to admit the Socialist, a man with a definite, direct message, into the peaceful quiet of the House of God. They have been careful to keep out of Socialism and to keep Socialism out of the church. Comrade J. W. Wells worked heroically for three weeks to make arrangements for the lectures in churches. He finally succeeded in placing six lectures, two in churches, one in the Y. M. C. A., one before a ministerial association, one in a hall, and one at the Wilson meeting.

The first church meeting was on Sunday night and the minister, after the address, undertook to undo any damage that may have been done by saying, first, that we should be willing to hear the other side, and, second, that, while there might be some good in the message of the speaker, it was not important, and they should stick to the old methods which were entirely adequate and no good could be accomplished except by converting individuals to Christianity. I had taken it for granted that the majority of my hearers were already converted and had explained how to practice in business and industry the teachings of Jesus. I wanted them to practice it. His remarks seemed superfluous as I had begun by stating certain religious principles and duties and had then advocated their application.

The other church meeting was very different. We were given a most cordial reception and the minister did everything possible to emphasize the message and make the meeting successful. This was in the Baptist church of Alameda.

A large crowd filled the Y. M. C. A. auditorium and received the message with interest and enthusiasm. At the close, the applause rang loud and long and the secretary, who had risen to speak, had to wait patiently until the crowd had expressed to their satisfaction their enthusiastic and unusual approval. The secretary gave me a very fine introduction and, after the lecture, in a Bible class, made a sort of apology for the innovation. Great is the influence of capital. It is a pity that the young men of today can not have an institution of that character, except by receiving it in the form of charity—a gift from the rich who support it to the beggars they have made who use it.

Sunday morning I spoke at "The Wilson Meeting." J. Stitt Wilson addresses an audience of several hundred every Sunday morning. It is a miscellaneous assembly, representing all callings and all shades of belief. Comrade Wilson introduced me and explained that there I might enjoy a freedom that could be found in no other place—that I was free to say anything I desired. It is needless to say the situation was enjoyed by the speaker, and judging by obvious signs, the audience enjoyed the address.

Comrade Wilson is an important figure in California. He made a magnificent fight in the last campaign and he is now going into the thick of another as candidate for mayor of Berkeley.

At the ministerial meeting I was limited to twenty minutes, but, happily, I had not been apprised of the fact and talked on until the chairman could restrain himself no longer and informed me of the fact. The ministers seemed to care more for lunch than for the issue of the day. They represented fine churches, the capitalist class and their own comfortable salaries, and were not deeply interested in the subject. Comrade Alexander Irvine was present and was given fifteen minutes.

It was a pleasure to meet Irvine and a delight to hear him speak. A typical Irishman, an earnest Christian and a revolutionist to the core.

There were some ministers at this meeting who were interested, and what I have written does not apply to them. Quite a number came to me with warm words of approval and encouragement.

The meeting at Alameda under the auspices of the Socialist local was unfortunate in falling on one of the worst nights in the winter. The weather was horrid. The crowd was not large, but the interest was good and the local will be ready for another lecture when it can be secured.

On the whole, the work in San Francisco was successful. We broke into the religious circle where we had been excluded in the past. We showed the Socialists of the party that we are Socialists and making Socialists who vote the ticket. We gained some advertisement through the papers. We learned of a number of churches where lectures can be given in the future and the movement attracted preachers together who are ready to assist in this revolution and of whom we had no knowledge before. Several ministers joined the Fellowship. Much was accomplished in removing prejudice and misunderstanding. It was the beginning of a work that will develop to great things.

A Center was organized, including in its membership some very earnest and capable people who will continue the work. We were surprised at the response to the message. Many came forward to express their gladness to hear such a message. Comrade Wells received the signatures of about seventy-five persons to a statement expressing their desire to assist our movement. There are many in the city who were ready for it and were only waiting an organized movement to rally to.

I must not close this narrative without mentioning Comrade Robinson, of Alameda, who did much to make the meeting in the Baptist church a success. He is one of the grand old men of the movement, with the wisdom of a man of many years and the enthusiasm of a youth. He gives without measure of his strength and means to the cause. Comrade Robinson will endeavor to organize a Center in Alameda.—Wm. A. Ward.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

A COMPROMISE!

By John Kendrick Bangs

'Twixt Optimist and Pessimist the difference is clear;
The first one thinks that life's a smile, the other one a tear.
One thinks that life is wholly day, the other wholly night,
And it is plain to men of sense that neither one is right.
For me, as I regard my days, and contemplate my crop
Of cares and blessings, I'm inclined to be a Pessimop!

* * *

Well, Young Crusaders, I think we have struck a responsive chord in your collective hearts at last. Have received more letters in the past two days than in the preceding three weeks. Evidently the idea of getting acquainted and knowing where other Young Crusaders live, and how they think of Socialism, is what most of you are attracted by at persent, and as that is the case, we will continue printing the letters at least another month. Have time for only a few this week.

Coffinsville, Ill., Feb. 27.

Dear Aunt Kathryn: I am a boy 12 years old. I live in Illinois, fourteen miles east of St. Louis, Mo. I am a young Socialist, and my mamma is, too. I have an aunt living with us; she also is a Socialist. We take the C. S. and have been reading your column since you started and decided to try to be the first from my state to write you a letter. I wish I had your picture now. We have a neighbor living about two blocks away that is a downright Socialist. He takes the Appeal, Rip-Saw and Chicago Daily Socialist. He did take the C. S., and he is going to subscribe again. We exchange papers with him. And, say! didn't Mr. Taft pardon Fred Warren quick, though? Well, he deserved it. Besides, Mr. Taft was afraid of the (Socialist and other) people. I hope to live to see the Socialists in power. Your Comrade,

432 O'Farrel street. Marion Beaver.

Isn't it fine, Comrade Marion, to think how many united families of Socialists there are coming to be in this country? I believe you will live to see the Socialists in power—I am sure I hope to do so too, who am so much older!

Komalty, Okla., Feb. 28.

Dear Aunt Kathryn: I am a school girl 13 years old. I am in the seventh grade. My teacher is not a Socialist, but I study civics, and we often discuss certain points of Socialism. My papa is a Socialist. We take the C. S., Appeal, Rip-Saw, Socialist Party and many other papers. There is a local at our school house. Papa and mamma are members. We have a literary club at school every Friday evening. I have spoken and read many Socialist pieces. Your loving niece,

Edna Jarvis.

This Comrade will make a worker, I'm sure. There is nothing surer than that we can make other Socialists, if we try. All that is needed is to get them to read and think a little—if they are honest and well-intentioned—and a little persistence will generally accomplish this.

Duquoin, Ill., Feb. 28.

Dear Aunt Kathryn: My name is Jennie Kennedy. I and my brother David are twins., Am 11 years old and in the fifth grade. My father is a Socialist. He spends most of his time on the street, selling or giving away Socialist papers. He gets ten copies of the Christian Socialist every issue and five copies of the Appeal. He takes the Daily Socialist, Rip-Saw and Hope. He seems to like the C. S. the best of all. He is sending it to six church pastors and one Catholic priest, and to one coal miner. My father is 66 years old. I like to read the part of the Young Crusaders. Duquoin is a town of about 8,000 people. It is a coal mining town. I would like to have your picture very much.

Your little comrade, Jennie Kennedy.

This little Comrade's father is doing splendid missionary work. He will do far more to feed the hungry bodies and souls of men, than if he spent the same amount in foreign missions. If only more people could see this! Can't you write us something about how the coal miners live in your town, Comrade Jennie?

Deerfield, Kans., Feb. 26.

Dear Aunt Kathryn: I have just finished reading the letters of the Young Crusaders, and thought I would write also. Father is a Socialist, and takes the C. S. and Appeal. We live on a farm four miles east of Deerfield. Father is a solicitor, traveling both in the country and towns, and says he is surprised at the number of Socialists he finds. Surely the leaven of Socialism is working, and soon the whole lump will be leavened. I have just finished reading "Looking Backward," by Edward Bellamy. I think it is a good book. I am 13 years old and am in the seventh grade. From your nephew,

Warren Allen.

What are YOU doing, Young Crusader, to leaven the lump? Can't you find something—some active part, to take? You will be proud and glad, when the final triumph comes, that you were not idle!

Fort Worth, Texas, R. F. D. No. 2.

Dear Aunt Kathryn: I am a little girl of ten in the fourth grade. I am a little Socialist, and my papa and mamma are Socialists. We take three Socialist papers, the C. S., the Appeal and the Rip-Saw. I am going to try to get an education and be useful. My father is a farmer. I live one mile from the school house and go to school every day. I see many little children deprived of going to school on account of poverty, and I know there is a wrong somewhere. Your loving little comrade,

Pearl Wilson.

Indeed there is a terrible wrong somewhere! Others besides Socialists see that, but WE know what and where the wrong is, and as soon as we can get enough others to see it, it will be righted. That is the right motive for getting an education—to be useful!

A HAPPY YOUNG CRUSADER!

Boicourt, Kans., R. F. D. No. 2, Box 28, Feb. 26, 1911.

Dear Aunt Kathryn: My papa takes the **Christian Socialist**, and I saw the letters from the Young Crusaders, so I thought that I would write also. My papa and my mamma are Socialists, and I and my two brothers are also. I will be 8 the 13th of March. My brother George Oscar was 6 February 18, and Eugene V. will be 3 in September. We live on a farm of 80 acres in Linn County, and came from Missouri. We like it better than Missouri. My brother and I go to school. We go 1¼ miles and have an eight months' term, and have not missed a day or been tardy. I am in the third reader and Oscar is in the first. We have a pet pig and two ducks. Your little Comrade,

William C. Emery.

P. S. My mamma wrote this for me. We take the Appeal to Reason, Rip-Saw and the Enterpriser.

This honest little comrade was fearful that Aunt Kathryn would think he was trying to appear an "infant prodigy" of letter writing. I wish he was older, but sometime he will make a good Socialist voter, and will never be what is called a "repeater," I'm sure! This is surely a happy and united family—all Socialists, down to the baby. Glad to hear from you Comrade Willie.

I received a letter from a little Virginia boy, (of thirteen, I think), on March 2nd, which has been lost. I can't remember his name or address. If he sees this, let him take it as an invitation to write again.

We will have more letters next week. I have to sew for some budding Socialists now! —Aunt Kathryn.

"The price of champagne is going up."

"Let her go. This is a case where I positively refuse to sympathize with the ultimate consumer."

If this man had understood the Marxian law of value he would not have made that unfeeling remark.

Good Ammunition Cheap

We are having a clearance sale of miscellaneous back numbers of the CHRISTIAN SOCIALIST at the sacrifice price of 50c per hundred, or $4.00 per thousand. (These prices do not apply to any of our great specials.) Buy a barrel of this giant powder and make a noise like a Socialist in your community.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR MARCH 26. REVIEW

Golden Text: Psalm 144:15, Happy is that people whose God is the Lord.

Scripture. During the quarter now ending we have studied the leading events of the Scriptures from I Kings 12:1 to II Kings 4:44. In reviewing the ground the student should go back to I Sam. 8, the beginning of the clamor for a king, and read from there to and including II Kings 4 at one sitting. This whole section should be read and reread till the persons, principles, events and the connecting links in the chain of events stand out clear and definite in memory.

Time. The time covered by the quarter is about 90 years, from the division of the empire in 937 B. C., to the early years of Joram's reign about 847.

Place. With the exception of two side trips into Judah to see what Asa and Jehoshaphat were doing, we have spent the whole time in Israel watching the failures of kings and queens in empire-building. Israel was known as the "northern kingdom," reaching from Bethel on the south to Dan on the north, including Gilead, east of the Jordan.

Persons. The leading persons we have kept company with have been kings and prophets. The common people have seldom been mentioned and when they did appear it was only as objects of exploitation. The drama has been played by kings and prophets; the kings representing monarchy and their own interests, and the prophets representing democracy and the interest of the common people.

Plan of Review

In reviewing these lessons do not commit the fatal blunder of studying them singly, one by one, nor rest satisfied with a knowledge of surface facts. If you should stop here or elsewhere with a knowledge of mere events you will never know the Bible and the events themselves will fade from memory for want of point of contact and force. Important as are the chronological, biographical and historical data contained in any given lesson or series of lessons, they are only the husk holding the real truth, the mirror in which we may see the soul of things. The fundamental purpose of the Book is not to teach chronology, biography, history and science, but philosophy; the philosophy of government, of personal and social salvation, of ethics, of universal and eternal life. All is subordinate to and illustrative of this. The persons, events, types and figures selected and expounded by the biblical writers are intended to throw light on this problem. The Bible goes to the roots of things. If it is false in its philosophy, the events narrated are of no more value than those of any other book. But if its philosophy is sound, which we assume it is and will continue to do so until a better is offered, then its value is supreme and its surface facts should be studied as illustrations of the great principles involved. Failure to see the underlying truths in the incidents given in the biblical narratives accounts largely for the wide-spread distaste for Bible study and the consequent ignorance of biblical truth, power and beauty.

The events we have studied the past quarter and which we are reviewing today are striking illustrations of the challenge conflicts and activity of two great opposite principles for supremacy over the life and destiny of the world. These are the principles of Good and Evil, Jehovah and Baal, God and Mammon, Christ and Satan, Democracy and Monarchy, Socialism and Plutocracy, different terms used by different ages and peoples, but with identity of meaning. These two principles form the background of the events narrated in the lessons and the key to unlock the whole Bible. They are the theme of the whole Book and the center around which all revolves. Review the lessons in this light and instead of them containing no light and life for our day, as one teacher (?) has said, they will become living things to you, full of beauty and power.

Monarchy

Let us be clear in the outset. Remember, the principle of autocracy, monarchy, oligarchy, plutocracy, various phases of the same thing, is neither good nor bad because partizans declare it to be one thing or the other. It must be judged in the light of its nature and results. If these are bad, then it is bad, and no argument can make it good. The essence, nature, tendency and practice of the principle is centralized authority; the ownership and control of the resources of the life of the nation by one man or a few men. This is bad for the welfare of humanity. This is proved by the evil fruit it bears. In all its long career on earth it has never produced a form and condition of society that is worthy of being called civilized or Christian. It is as far from producing a Christian civilization today as the day if began its rule over men. It has not only failed to produce a Christian civilization but in the nature of things it must ever fail to do so.

God is against it. No wonder. If the principle, form and results of monarchy are anti-social, Divine opposition is natural and inevitable. That God is against monarchy is evident from I Sam. 8:1-22. If God is unchangeable in character and purpose and He was against the principle of autocracy yesterday, must He not be against it today? If God is against it today, aren't all those who take sides with God, as Elijah and Christ, against it also? If God and God's people are against it and seek its overthrow, is it not a fairly good sign that it is not fit to hold dominion over the world?

The soul and body of monarchical society is materialism; not philosophical, but physical, commercial, practical. The basis is property, the objective is property, and the ethics, laws, customs and institutions are constructed in favor of the acquisition and conservation of property. It substitutes matter for mind, policy for principle, money for man, and self for God. It deifies things and dehumanizes man.

Note the activity, wars and principles of the monarchy among the Jews from Saul down to the present lesson with this in mind. Observe the same things today in our plutocratic society. Are our personal and social activities directed toward mental and moral development or physical? And why?

Its foundation is force, not spiritual and moral, but physical. Equity being dead, the law of love in the relations of men cannot obtain. Its basis and end being physical, its modus operandi cannot be spiritual. Being a from of society operated in favor of those who own and control society, it must be maintained, not by moral suasion, but by gun-suasion. Hence the large military forces in every autocratic government. Note the enormous military supplies, forces, and activities of the small kingdoms of Judah, Israel and surrounding principalities. Note the same things today in America, England, on the continent, in Asia and even in Africa. Why is this? Is it not true that the more autocratic the nation the larger and more expensive becomes its military equipment? Must it not arm itself against an internal uprising as well as against a foreign invasion? What will you say is the reason for the mounted police, the state constabulary, national militia, not to speak of the ordinary police force, detective bureaus, army and navy, in so-called Christian America? Is the basis of our civilization matter or mind? Are we depending for national peace and safety upon love and justice or upon physical force?

It is divisive in nature and practice. Note the first lesson, I Kings 12. It is built upon territorial divisions with metes and bounds, and deals with people, citizens and foreiguers, through property relations. Thus it cuts the world into nations with antagonistic interests which leads to racial hatred and wars. Internally and on a smaller scale, it cuts the nation into groups, social classes, with class interests, which leads to class struggles. It thus renders forever impossible a universal co-operative empire and the realization, either nationally or universally, of the brotherhood of man. Civilization based upon and growing out of the principle of the private ownership and control of the world has always, from the first days of slavery to the present hour of capitalism, divided humanity into geographical, political, racial, class, economic and religious divisions. It is inevitable.

It is oppressive and corrupt. Examine the reigns of the kings of both Judah and Israel from Saul and Jeroboam down for confirmation. Then glance at the social practices of the plutocratic rulers and their families today for further confirmation. It is a notorious fact that the most expensive and oppressive social system on earth is the monarchical. Observe the royal palaces, salaries, retinue, ancient and modern, and try to count up what it costs society to maintain them. You will cease to wonder that excessive taxation without fair representation obtains the world over.

Selfishness is the ethical principle of a materialistic civilization. In the last analysis the form that selfishness takes is economic determinism. That is the prevailing incentive, motive power in present civilization. It is inherent in it and is supported by it. If individuals rise above it into moral determinism they suffer materially. If they should oppose economic determinism and become aggressively insistent that economic determinism shall give place to moral considerations in the government of individual and social life, they are persecuted, ostracised or murdered. Remember Micaiah and Elijah in the lessons. It is a fact known to everybody that the prophets of Jehovah in the court of Ahab, Prince Obediah and thousands of others have been obliged to do violence to conscience, reason, will and affection in order to maintain their position, social relation and a fair chance to live and succeed, because all these were under the control of a system they must serve. Economic considerations have made cowards of most of us; and those it has not enslaved it has impoverished and killed. Economic determinism is the creed of capitalism.

Just a word on two other items. The inherent tendency of materialistic civilization is to grow worse and worse. Economically, morally, socially and religiously society goes from bad to worse under the guilding principle of the private ownership and control of the things of life. Society grew worse and worse under slavery, until it went down under the force of its own badness. The same was true of Feudalism and the same is becoming true of Capitalism. The worst enemy of monarchy is monarchy itself.

No individual man can stop it. Micaiah, Elijah and Elisha could not. The nation went on from bad to worse and finally to ruin in spite of all their heroic efforts to prevent it. The Omrias and Ahabs led the nation farther and farther into sin until it was hopelessly lost. The only prevention and cure for the evils of monarchy is the destruction of monarchy and the principles on which it rests.

This is only one side, but a big side of the lessons of the quarter. The other side is the democratic side, and it is as plainly seen.

Democracy

Democracy is the very opposite of monarchy in principle, form and results. The fundamental principle of Democracy is decentralized authority, the ownership and control of the nation by the people and for the people.

It is of God. It must be. It was represented by the true prophets of Jehovah, named and un-named in the lessons. They opposed the kings and their policies in the name of God. They made their demands in behalf of the people in the same name. If, therefore, they truly represented God, God is in and with Democracy. It must be spiritual. If its author and builder is God, it must necessarily be spiritual in basis, end and motive. Such it is; for it demands that policy shall yield